

The South African Outlook

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The South African Outlook

No error is so conclusively fatal as the idea that God will not allow us to err, though He has allowed all other men to do so.

Ruskin.

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Sophiatown to Meadowlands.

The removal of Africans from Sophiatown to their new homes at Meadowlands has begun and at the time of writing has thus far proceeded without serious incident, save for the misfortunes of those who were moved by mistake. The Government made a very considerable show of force with the object of discouraging any possible violence and of protecting the people who were contentedly being moved. In addition a ban on all public meetings over a large Reef area for a period of twenty days, on the authority of the Minister of Justice, helped to keep things quiet. When he was questioned about this in the House of Assembly Mr. Swart justified both it and the large force of police employed on the ground that the police claimed to have reports of intended violence by groups of "tsotsis" armed with machine guns, revolvers, pistols, hand-grenades and home-made bombs. This would have been more readily believed if he had not gone on to say that these groups had been excited by certain people, including Father Huddleston, who had been reported as saying that the time had come when they must stop crawling under the rule of the Europeans. This was so entirely in conflict with Father Huddleston's known attitude against violence that it may well be doubted whether the Minister believed it himself, and it was a pity that he said it to make his case seem better. He did not need stuff like that, for, according to the *Bantu*

World, it was true enough that there was something of an arsenal of firearms of one kind or another in the Western Areas—the police can perhaps explain the mystery of why they had not been rounded up beforehand—and people ready to use them. But the African National Congress would have nothing to do with them and had insisted very determinedly upon non-violence. Moreover, they had got the people to follow their lead, and it was evidently this influence, reinforced by the big police numbers, which prevented any outbreak of forcible resistance. Indeed, when the second removal was in hand, under the protection of a much smaller force of police, there was little or no tension and people hardly took any notice of it or paused on their way to work to have a look at what was going on.

For some reason—the usefulness of the manoeuvre is not very clear—a certain number of African National Congress volunteers have been encouraging families under notice of removal to slip away to other quarters in Sophiatown, mostly backyard shelters erected by the volunteers themselves. Of the first batch due for removal twenty-two families were lured away in this manner, but shortly afterwards fourteen of these came forward and asked to be taken to Meadowlands. Before the second removal the volunteers started their job again, but forty of them were arrested for being without night passes before they had succeeded in moving more than one family, so that their effort failed.

What may happen when the removal process reaches people who own homes and land in Sophiatown is difficult to forecast. It may well prove a much trickier business. It is essential that conditions at Meadowlands should be improved in regard to such important amenities as roads, street-lighting and transport, if it is desired to do the utmost to overcome the much greater reluctance that may be expected. It is also to be hoped that the technique of the removal process will have grown more efficient as more experience is gained.

And meanwhile the far worse shanty slums further to the west, and the far more needy and ill-accommodated inhabitants, who have been waiting for years for decent homes, must continue in their wretched, rain-swamped hovels. In regard to this aspect of the removal scheme the chief journalist of the Native Affairs Department does not hesitate to justify the priority given to Sophiatown by saying that it is due to the fact that the Government has a duty to the Europeans as well as to the Non-Europeans—

hardly an explanation one would have expected to be paraded.

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The Control of Church leases in Locations

A recent decree by the Government providing for the cancellation of the lease of any church in a Native location which "interferes in matters outside the scope of church work" has not unnaturally aroused a good deal of apprehension. This is largely because the decision in the matter is solely and without appeal in the hands of the Minister, and there is not much assurance that any minister's understanding of the true scope of church work would be a liberal one. The Durban City Council is also anxious about possible consequences of the decree and has pointed out to the Minister that it is deeply concerned over what it sees as a possible and most discouraging threat to religious bodies which do very valuable work in such activities as nursery-schools, clinics, recreative and social activities. We understand that the Secretary for Native Affairs has informed the Council in reply that the decree is to be revised. He explained that the intention is that where churches allow sites leased to them to be used for activities which tend to encourage deterioration in the relationship between the Africans and the Government or its representatives, or which are aimed at defiance or breach of the law, notice will be given that the lease will be cancelled if there is any recurrence of such undesirable activities in the next twelve months. This should give the churches concerned a chance to put their houses in order. There are several religious organisations, he said, which are wanting to establish themselves in locations, but the integrity of some of them is not beyond question and may lead to subversive activities being carried on under the cloak of religion.

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Financing of Bantu Education.

The House of Assembly has been debating recently the Exchequer and Audit Amendment Bill, which deals with the financing of Native education. The Minister of Native Affairs, who piloted this financial measure, contended that it simply asked that the funds made available for Bantu education should be handled in a special way. The money available for such education would come mainly from two sources, the State's contribution of £6,500,000 and four-fifths of the amount received from direct Native taxation. He dealt at length with the desirability of the Bantu bearing a portion of the costs of the education of their children. This part of his speech seemed to us to constitute a classic instance of pushing at an open door. Much also was said of the generosity of the European population in providing so much for Bantu development and of the small direct contribution of Africans themselves, with hardly any reference to the

amount of contribution by indirect taxation, or of their contribution through labour.

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Dr. D. L. Smit and other members of the opposition contended that the Bill created a separate statutory account outside the Consolidated Revenue Account, that it sought to limit the authority of Parliament in future to certain fixed sums for Bantu education, and that the principle of determining by way of a bloc grant the amount to be applied to any particular social service was unsound. Dr. Smit effectively summed up his argument when he said: "Here you have a discrimination on racial grounds between the Natives and other races of South Africa in respect of the financing of their education. I want to say quite plainly that I think it is a sound policy that the Natives should contribute something towards their own education, but I also think that it would be a sound policy to extend it to the other races and not select the Native and let him pay a tax whilst free education is given to the European, the Coloured man and the Indian. That is unfair. The hon. Minister has referred to the contribution which the Native makes to the Exchequer by way of taxation. I say that there is no possible estimate of the contribution of the Native by way of indirect taxation. But I do say that the whole of our industries and to a large extent our goldmining industry, is carried upon the back of our Natives. For that reason I do not think it is fair to say that the amount that we vote from year to year for Bantu education comes exclusively out of the European taxpayers' pockets." Dr. Smit moved that the Bill be read "this day six months." But the Government voted this out.

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Is it reasonable?

Recent regulations under the Bantu Education Act have to do, among many other things, with State-aided African Schools. Most of them are reasonable enough when viewed in the light of the Act, but it is very difficult to justify the fiat that any Government grant drawn by such a school may be withdrawn by the Secretary of Native Affairs with the approval of the Minister *without a reason being given*. It is solely in the power of the Minister to decide whether there is to be any sort of enquiry at all before action is taken. This is surely very discouraging to such schools. Is that, perhaps, what is intended? At any rate it is not governing, but dragooning,

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The Schools Boycott.

The decision of the African National Congress to withdraw children from schools on 1st April and to keep them away for an indefinite period seems an unfortunate one. So far as Cape Province goes it also appears somewhat ludicrous, because the Congress seems to have overlooked

that schools in the Cape Province close for the Easter holidays on 31st March. We do not know the vacation arrangements in the other Provinces but they may in some cases be similar. In not a few African quarters misgivings are being voiced concerning the embroiling of the children in action against the Government, and this is accentuated by the fact that there is no suggestion that teachers should keep away from school. Some are asking why only parents are directed to act. Mr. J. J. Matotie sent the following letter to the press and others have written in similar vein :

" As an ex-ANC chief organiser, East London branch, I wish to comment on the proposed boycott by the ANC for April 1, in terms of its Durban resolution for the withdrawal of African children from schools as a protest against Bantu education. I think it has taken a wrong route. There is still no reason to draw our children into the struggle. The ANC enjoys our respect and support. It is our duty to follow as long as it leads us in the right direction. I do not think the Act will survive as powerful forces are against it. Above all, our children will still be taught by our own sons and daughters, who are quite aware of what is involved. Let us remember the wonderful saying : ' In every dark cloud there is a silver lining.' Africans, endure the bad in the hopes of good. My plea, therefore, is that the ANC should rescind the resolution and encourage the children to go to schools on April 1. Fight the Act within any legal avenues. Fight until this abominable Act is abolished."

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Defaulters not wanted here.

The country got a severe jolt the other day when it was told that 837 members of the South African Police had been convicted of various misdemeanours in 1954 and that 284 of these were crimes of violence. It did not lessen its concern much to learn that 2487 departmental fines had been imposed or that 340 police had been dismissed from the force. The Commissioner of Police, Major-General C. I. Rademeyer, promptly sprang to the defence of his command and sought, not too successfully, to remove some of the damage to its record by apportioning the various figures between black and white. South Africa has long and reassuring experience of Non-European policemen, and is disposed to feel that it is not so much the basic material as the training, or lack of enough of it, or what that material sees the white men do, that is at the bottom of the trouble. When the Commissioner talked about policemen sometimes reaching breaking-point under the strain of excessive duties in an understaffed force, we felt that he had something there, but not so many of us could follow him when he went on to say " I cannot see that the fact that 284 members of the force were convicted of crimes of violence and 72 of offences against prisoners, (i.e. out of a total force of 20,000) is anything to make a fuss about."

For, however unreasonably from his point of view, the people rightly demand that the police should be above suspicion, reckoning that they constitute a foundation to their security in domestic affairs and that no weak stones must be tolerated. While wishing to give full weight to all that the Commissioner has to say in explanation, we cannot forget the disquieting fact that last year's figures for violence were exactly twice what they were in 1952.

It is of interest to look at the General's figures in allocation between European and Non-European, though a verdict on them is hardly possible without the enrolment figures which were not given.

	<i>Non-Eur.</i>	<i>Eur.</i>	<i>Total</i>
Violence	210	74	284
Against prisoners	50	22	72
Perjury	4		4
Other offences	335	142	477
Dismissed	295	45	340
Reduced to Ranks	1	4	5
Fines, (Dept'l)	1880	607	2487
Other	224	62	286

Cut out all the Non-European offences, and the remaining European list is still, in our opinion, something " to make a fuss about."

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An ambitious Blue-print for East and Central Africa.

A few months ago a political truce was reached between the rival European political groups in Kenya. Of these there are three, the United Country Party, the Right-Wing Federal Independence Party, and the European Electors Union. During the truce period the leaders of the three sections worked together to try to reach a policy on which they might stand united. In their report on their discussions appears a suggested plan for a new British African Dominion embracing Kenya, Tanganyika, and the countries comprised in the Central African Federation. The general principle of such a larger federation appears to have been accepted by all three parties, though opinions differed as to whether it could be regarded as having yet arrived in the region of practical politics, as also about various important details.

This somewhat grandiose conception must now be regarded as having emerged out of the background. It is no more than a dream as yet, but to most Europeans in that part of the continent, concerned as they are about securing a more stable and logical future, it seems to be a natural and almost inevitable evolution which circumstances both within and without the continent appear to be conspiring to further. At any rate, as an ultimate objective it has reached the stage of being common ground between the often sharply divided European parties, and their representatives have gone on to outline the constitutional future

of Kenya in preparation for its realisation. The year 1960 has been suggested as a possible date for this, but so early a date is not given with much confidence.

It will be very interesting to discover the views of the Africans and the Indians on the subject.

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O si sic omnes !

"The last thing we look for is to keep you for ever in subjection." The words are those of a distinguished European Christian leader to the African delegates at the recent Inter-racial Conference in Johannesburg. He was speaking as one of those who do not oppose a policy of tempered discriminatory treatment of Non-Europeans in South Africa, and for himself his hearers doubtless felt that what he said was unquestionably true. But that it is true of the ordinary, man-or-woman-in-the-street separationists they could not possibly be expected to believe. Those people and their leaders talk altogether too much about the perpetual supremacy of the European, and about self-preservation being a primary Christian duty. Herein is disclosed the real mischief, which cannot be hidden or spirited away by the words of the missionary-hearted, speak he never so sincerely of what is in his own heart.

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The Christian Ministry in Africa.

The International Missionary Council has performed a meritorious service in submitting the training of the Christian ministry in Africa to an intensive survey. The first part was issued in 1950 following Bishop Stephen Neill's visit to East and West Africa. The second part took a team of four to Angola, Belgian Congo, French West Africa, French Equatorial Africa, Liberia, Mozambique and Ruanda-Urundi. Their report was published early in 1954. The third part, covering the Union of South Africa, the Rhodesias and Nyasaland, came out towards the end of last year. The reports are exhaustive and justice cannot be done to them without detailed study. It is to be hoped that they will not be pigeonholed but receive close attention by missionaries in the various areas, and especially by those whose duty it is to train the indigenous ministry.

In recent years it has often been contended that what Africa most requires is a part-time, lay ministry, with power in some cases to dispense the sacraments. In view of this it is significant to find the authors of Part II declare: "All in all, the conclusion appears that voluntary service, in so far as quality, training ,and commitment of time are available, can and should play a large part in the life and work of the church. At the same time, it is abundantly clear that what the churches in Africa most need and lack in the provision of an adequate ministry is a corps of well-selected, well-trained pastors and superior catechists, devoting themselves fully to their ministry. Without

them, the volunteer, self-supporting aides can neither carry the whole burden nor come to their own best contribution under leadership, instruction and counsel. Such an outlook requires an increase in church offerings. It is confirmed by sound leaders in all the territories, who express again and again the need and desire for a multiplied and strengthened full-time ministry, enlarged by a better-trained laity. Likewise, there are many districts in which the church members have done too little for their own spiritual good."

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Rev. A. W. and Mrs. Blaxall.

It is with much regret that many in South Africa have learned that the Rev. A. W. and Mrs. Blaxall are severing formal connection with Ezenzeleni. After twenty-five years in institutional work, Mr. Blaxall says : " Now it has been borne in upon us that the time has come for a complete break which means that we plan to leave Roodepoort at the end of March 1955." He explains that when they came to Sophiatown in 1937 and started what has since grown into Ezenzeleni, with its various offsprings, including Kutlwanong, it was an act of faith. Some friends protested against their departure from the Athlone School, but nevertheless the National Council for the Blind made a grant of £200 to start another institution more specifically for the African blind, anywhere in the Union. " In the course of time God brought us to the koppies north of Roodepoort. It is needless to enlarge on His goodness to us during the intervening years, mingled with difficulties which are the normal experience of every pioneer work." Now, he declares, another act of faith is called for. He hopes to continue his work as Secretary of the Christian Council, his honorary services to the National Councils and other committees for the Blind, and to minister to the few deaf communicant members of the Anglican Church on the Reef. He hopes also to be with the Wilgespruit Community four times in the year, and to further the work of the Fellowship of Reconciliation, which is much on his heart. But he does not intend to take a charge as a minister. " In the meanwhile once again, as in 1937, we set out in faith, not knowing whether He will lead us. Remember always : no work is our work ; we are but labourers in His vineyard. The labourers change but GOD ABIDETH FOR EVER." Many will read with moved hearts the message sent out to friends. They will be moved too to know, what Mr. Blaxall does not reveal, that the blind at Ezenzeleni have asked recordings to be made of Mr. Blaxall conducting worship, so that though the memory of his face cannot come to them through seeing eyes, the tones of his voice may remain in their hearing. In the name of countless friends throughout South Africa we offer Mr. Blaxall and his wife, to whom he pays just tribute, the old-time wish, " The Lord be with you."

The Training of African Ministers

WHEN Dr. Norman Goodall and Rev. Eric Nielsen travelled through Southern Africa towards the end of 1953 making a survey of theological training, many of us were impressed by their thorough appreciation of local situations, their clear knowledge of the wider vision and their earnest desire to be helpful. The report of their survey has come to hand and is a document worthy of close study by all who are connected with theological training in university, college, Bible school and local church. The report is the third in a series resulting from the Survey of Training of the Ministry in Africa carried out by the International Missionary Council following an instruction from the Tambaram Meeting of that Council. The first stage of the survey covered British East and West Africa; the second stage covered "Latin Africa" and this report covers Southern Africa.

THE LOCAL SITUATION

Half of the sixty pages of the report is given to brief descriptions of the institutions where African ministers are trained and the general impression gained is that the churches of Southern Africa are better off in most cases than several of the churches in other parts of Africa but that there is need for a very considerable improvement in the standard and depth of theological training. The team visited the Lutheran Theological Seminary at Oscarsberg, the theological school of the Paris Evangelical Missionary Society at Morija, the University College at Fort Hare (Interdenominational), St. Peter's College, Rosettenville, St. Bede's College, Umtata (Anglican), Adams College, Tigerkloof Institution (Congregational), Stofberg-Gedenkskool (Dutch Reformed Church) and Wilberforce Training College (African Methodist Episcopal Church). They also investigated the training of Coloured ministers at Zonnebloem College (Anglican), the Dutch Reformed Institute at Wellington and the Moravian School at Port Elizabeth. The survey included the training of evangelists as distinct from fully-ordained ministers and Bible Schools were visited at Lovedale (Interdenominational), Decoligny, Transkei (D.R.C.), Dingaanstad (D.R.C.), Sweetwaters (Interdenominational), Nancefield (Salvation Army) and Kanye (London Missionary Society).

In Southern Rhodesia and Northern Rhodesia theological training centres were visited at Morgenster (D.R.C.), Old Umtali (Methodist), Marandellas (Methodist), Madzimoyo (D.R.C.), the Seminary of St. John, Lusaka (Anglican), and Kashinda (L.M.S.). In Nyasaland theological training centres were visited at Mlanje, Mkhoma, Livingstonia (Church of Central Africa) and St. Andrew's College, Likoma (Anglican). The facts of the training provided at each place supply much material for discussion between teachers and committees of the training centres

concerned. The first chapter concludes with comment on the training of European ministers and on the training of wives. One wishes that more information could be made available on the training of women for with two-thirds of the membership of the African Church being female there is bound to be a place for Bible women, nuns and deaconesses that are being trained, as distinct from the wives of ministers or evangelists. Thus the local situation at each training centre that could be surveyed, was thoroughly investigated.

THE WIDER VISION

The second chapter of the report opens with a somewhat sombre picture of the social and economic situation of the African people whom the African minister has to serve. A discussion follows on the problem of recruitment for the ministry and the suggestions are made that the educational institutions should be special recruiting grounds, that churches should be giving more attention to work among young people and that the development of Christian family life is basic to the call to the ministry. The socio-economic position of the African people leads to a further discussion of the form of the ministry and some interesting comments follow on the part-time ordained ministry and the question is raised whether special theological training should not be provided for agents of this type.

The wider vision is also seen in chapter III of the report which contains some general reflections on theological training. Commencing with the definition that a minister is a "minister of Christ and a steward of the mysteries of God," the report points to the need for training in theological knowledge and understanding based on thorough instruction in Biblical thinking and the nature of the Christian message. The plea is made that training should be orientated towards the church of the future and a strong word is spoken on behalf of training on interdenominational lines, not merely on grounds of expediency or economy, but because the future of the church does not require the continuation of denominationalism. The report stresses that this is the starting point for all questions of re-organization of theological training.

The question of the raising of the standard of training was bound to be discussed by the team and their report points out that the issue seems to have been oversimplified by thinking in academic terms of raising the standard by, say, requiring matriculation as an entrance standard. The real improvement, however, seems to be required in deepening and making more living the training in theology. The report ventures the opinion that this will be brought about when African teachers will teach theology in an African way and the ideal class is pictured as a group of

people wrestling with the central doctrines of Christianity and their bearing on African thought and conduct. The Africans and the Concise Oxford Dictionary have a word for it, the word *indaba*! In this connection the one-man colleges that most denominations maintain, come under heavy fire and the report suggests that training centres should have at least three members of staff, one of whom should be an African. One should teach Old Testament and Church History, the second New Testament and Doctrine and the African member of staff Ethics and Pastoral theology. The research team found that Biblical studies carried the main emphasis in most training centres and that church history occupied a curiously uncertain place in many curricula. They urge that in Homiletics there should be experimentation in African ways of communicating ideas and that practice in the form and conduct of worship should not be too rigidly Western European.

The report continues with recommendations about the value of retreats, post-graduate studies, special training for ministers destined for industrial areas and co-operation between colleges in connection with the publication of text-books. The team also found that in many situations English was the *lingua franca* and consequently [the medium of teaching. They throw out the challenge that the African must enrich his vernacular with terms capable of expressing the great truths and meanings of Christian theology (we thought that the translators of the Bible had not done too badly in this direction!). The third chapter of the report closes with a conviction that the teachers of theology in Africa must have in addition to a thorough knowledge of theology a close acquaintance with the thinking and general background of the people they must teach.

SPECIAL RECOMMENDATIONS

While Fort Hare University College is recognised as the only College providing for Africans a theological training of university status, it is recommended that the students should be accommodated in an interdenominational hostel and that the present sub-matriculation certificate in theology should be granted recognition by the University authorities. They hope that Fort Hare University College will not only continue training African students for a B.A. in theological subjects but that it will aim at establishing a B.D. course, although there is nothing to stop an African from taking his B.D. course at Rhodes University, Grahamstown.

It is suggested that the theological courses at Morija and Adams College should be abandoned and that students for the regular ministry be trained at Fort Hare. Fort Hare could then provide a three year course and Morija and Adams College a specialist one-year course in intensive field-work and practical theology with the local language as the medium of instruction. Two further specific suggestions are that a Standing Committee on theological

training be formed in South Africa which would discuss the report and survey the field of theological literature and secondly, that a theological journal be published.

In connection with theological training in Central Africa, it is recommended that the two Methodist training centres in Southern Rhodesia be united at Epworth and that the Church of Central Africa (Presbyterian) should have a single training centre possibly at Mkhoma. Because the position in Northern Rhodesia is still fluid, it is suggested that missions should co-operate in centralizing theological training and that proximity to the Copper Belt would be an advantage.

To sum up, this report emphasises that men must be trained for a local Christian congregation, that the form of the ministry in Africa must be re-considered, that theological teaching needs deepening at all academic levels, that colleges should have a minimum staff of three teachers and that the church must look on the teaching of theology and the training of the ministry as a high priority. We trust that this report will be thoroughly studied in the proper quarters and that the suggestions for co-operative training may be followed up so that the Body of Christ which came sundered to the coasts of this continent may be healed before the eyes of the Africans.

G. Owen Lloyd.

The School as a Christian Community, A Symposium edited by W. O. Lester Smith (S.C.M. Press, London : 4/6).

The Christian Frontier Council in England asked a small group to meet periodically and consider whether there was anything that they could usefully say from a Christian standpoint about "the fundamental assumptions implicit in our national educational enterprise." As time went on this was narrowed to the question, "Why is it difficult for a school to be a Christian school to-day?" and still further narrowed to secondary schools, though of various types. From these discussions this book was born.

It is a book in which heads of schools, men and women, describe what is being done within their schools to confront the pupils with Christian truths and value. Here is food for thought for all engaged in Christian educational enterprise. The variety of method, wedded to clarity of Christian purpose, makes it a heartening, stimulating little volume.

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The Late Dr. John R. Mott.

We have learned that Dr. John R. Mott, the world-famed missionary statesman, passed away recently at the age of 89. We hope in our next issue to publish an article descriptive of his remarkable personality by one who knew him intimately.

Inter-Racial Conference of Church Leaders

JOHANNESBURG, 7 TO 10 DECEMBER 1954

IS THE CHURCH MEETING THE CHALLENGE OF THE SOUTH AFRICA OF TODAY?

*By The Rev. S. S. Tema.**

IN South Africa we are confronted by problems which arise from the presence in one country of peoples of different races, viz : the Bantu, the Coloured, Indians, the Afrikaans-speaking, the English-speaking, and various minority groups. In conditions such as these it is natural that we should have been confronted with racial misunderstandings and divisions since our early contact, the misunderstandings springing from human reactions to changing racial situations. It is at the same time our duty and concern to pay respectful regard to the traditions and usages of the various national, racial, and tribal groups, and in paying this regard, due recognition should be given to opposing views earnestly held by every section of our multi-racial community.

It is here that the challenge to the Church is to be witnessed. Under the power and guidance of the Holy Spirit, the Church must endeavour to transform the ideas, practices, and traditions of these groups so that we may become a multi-racial society living in harmony and peace. Racism, as such, cannot be of God. If we agree that racism is not of God, then—to quote one of our spiritual leaders—"racism is of the devil."

The Church in South Africa has a unique opportunity to point the way to the rest of the world in true witness in a multi-racial community. It rests with us, as Christian leaders, whether we are going to meet this challenge, or fail by leading the Church to become more identified with the world.

I need not emphasize here, more than is perhaps necessary, that our racial situations present a really tangled skein. In other words, the racial problems of our land are not just imaginary and theoretical, for we are facing real and practical racial situations. To grapple with them, we need to be sincere and honest. We shall not do ourselves any good if we approach our racial problems as if we were sincerely interested but living somewhere else than in South Africa.

We live in South Africa. The racial situations are our own creation. We are part and parcel of this multi-racial community. We are members of the Church which is today facing this challenge. In a conference such as this, I take it we have come to the conclusion that we should also

challenge ourselves, and that we should obey the convictions of our conscience.

The South Africa of today is facing hatred, bitterness, and discord. It is facing errors, doubts, and despair in many quarters. The greatest section of our population is standing on the brink of frustration. It is groping in the dark for light. It is seeking to be comforted, for it is confronted with ideologies which hold nothing but chaff for it. Each section of our community feels that it is being misrepresented and misunderstood. Each section feels that it is gradually losing something to the other sections. That is the South Africa of today, that is the challenge to the Church today. Is the Church meeting this challenge ?

The indigenous Church is weakening its witness by the multiplicity of separatist and sectarian divisions. We have in this country a truly challenging situation in that there is no unity amongst our Churches in their efforts to evangelize the Africans. The Christian Council, which served as the mouthpiece of a united Church a few years back, is now a divided house. It is these divisions on racial and religious issues which stand out markedly as the strongest challenge to the Church in this subcontinent. If the Church cannot find itself compelled to unite in its effort to present a united front in working out policies, in advancing the kingdom of God in this land, and in co-ordinating its decisions in all matters of common concern to older and younger Churches, then I cannot identify myself with the hope that the Church can meet the challenge of the South Africa of today.

Facing the Church there is a crying need for reshaping the whole pattern of our missionary activities. Living as we do, in a world of radical changes, the only thing is for the leadership of the Church to change radically. The Church held a foremost place among the forces of Western civilization which opened up the African continent. Its achievements in the pioneering days gave it a position of great influence in this sub-continent. But, because of the radical changes in the whole structure of our multi-racial situation, conditions, too, have changed considerably. The impact of other forces (social, political, economic), is far greater and more exacting than the efforts of the Church today. The Church must think afresh if it is to continue making its own real impact, on the Africans particularly. I have said I see the challenge resolving itself into such forms as racism, disunity, hatred, bitterness—and dis-

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cord. To these we should add lack of missionary zeal, and lack of adjustment to ever-changing situations.

I have mentioned all these destructive forces in the life of the South Africa of today in general. I should like to show how all these forces are affecting the section I belong to. When one speaks of racialism in South Africa, one often believes that one can only be referring to the racialism of Afrikaans-speaking and English-speaking. That is only partially so. We have just as much racialism in tribal life as in any other section. The African can therefore not be said to be immune to these anti-Christian influences. We have a condition where the pendulum of these unchristian forces is swung too far to the one side, and will naturally swing back too far to the other.

That is the reason why the Non-Europeans answer racial injustice with bitterness, domination with hatred, and so on. That is one of the many reasons why we have found ourselves thinking in terms of Africa for the Africans. That is also one of the reasons many Africans have decided that it is better to have their own separatist churches, resulting in the many sects in our land. What is a challenge to the Mother Church, is also a challenge to the younger Churches. I do not truly see an all-out effort, both in the older Churches and in the younger Churches—concentrated to meet the challenge of racialism. The Church, as a Church in this country, is not giving our multi-racial community a clear-cut lead in ways, means, and methods of solving racial strife. Unknowingly, as a Church, we may find that we have been indirectly influencing our community to accept or view racialism as a necessary evil.

What do you think goes on in the mind of an African when he sees a school, and is told it is a purely English or Afrikaans school? Do you not think it suggests in his mind that he too should have a Zulu-medium or Sotho-medium school?

Turning to the problem of disunity in the Church, I would suggest that we think of it first in terms of evangelization. I refer you to *John xvii : 21 . . .* “that the world may believe that thou hast sent me.” In the early years of the Church’s mission, the African accepted Christianity with all sincerity and enthusiasm. Now gradually he is becoming disillusioned. The result is diminishing sincerity and enthusiasm. We have come to realize that the Church in this land means a number of various and divided denominations, with each denomination striving to win the Africans to a membership of a divided Church, a Church so disunited in its witness that it speaks with many voices, a Church, where the members of one denomination can stand on one side of the racial situation, and throw stones of criticism at the members of another denomination. In other words, because of our disunity, we

have opened the door to the enemies of Christian unity to find new means to strengthen the sin of racialism.

This disunity has resulted in a certain amount of resistance to the Church and to Christianity. We who are the members of the indigenous ministry have made an attempt to show that fundamentally we are a homogeneous whole. I am here referring to the existence of the Interdenominational African Ministers’ Federation. Its aims and objects are mainly to confirm our fundamental belief in the “oneness” of us who believe in Christ, and are called to witness our belief as spiritual leaders of our people. Since this body came into existence I do not remember any occasion, in our activities, where there were differences because of our denominational background. I say all these things because I want to emphasize that the Church in this country is fighting what appears to be a losing battle because it is disunited. The number of Non-European non-Christians is steadily growing, compared with Non-European Christians. Each year sees Africa becoming more civilized but less Christian. If the Church cannot resolve “that they may be one . . .,” the world will not believe, and even Africa will renounce what it has believed. The challenge to evangelize the larger South Africa—the African masses—is what we are called upon to meet. Is it not true that in many of our indigenous Churches we are content to minister to our local congregations, leaving the masses to other denominations, whilst these other denominations are also leaving them to other denominations? Surely we can say again: everybody’s business is nobody’s business.

Is the Church losing ground by being slow to adapt itself to radically new times? In South Africa, the pattern of our missionary activities has entered an entirely new stage. Where in the past the work of extending the kingdom of God was solely in the hands of the Church, through evangelistic and educational work, it is now going to be under State control and influence. Much has been said and written on the merits or otherwise of this change. The picture as far as Church control and influence is concerned, is a matter of real concern to the Church. The history of any education the Africans have received is two-thirds missionary effort, the work of the Church. That is why we honestly feel that the Church is interested with the future and rightly so, as far as the education of the African people is concerned. But the real issue is the challenge which this radical change has brought. Has the Church not been prescient enough to see the approach of these changes? The African population as a whole is deeply disturbed by this alteration of control and influence and the fear it is expressing is reasonable. It sees itself and its children entering into a new stage of development, where secular education, without the solid assurance that the religious background which it received from

missionary efforts, through the medium of mission schools, will be maintained.

The real issue is : What is going to be the nature of our race relations, in this multi-racial community, where the majority of the population will be educated men and women, with no sound religious background ? I say no sound religious background because I cannot make myself believe that it is the function of any State department to lay a sound religious foundation for the future of any people. This is, and will remain, the duty of the Church. But we are facing an accomplished reality. Here, then, we see something many of us have not been taking account of, namely, that in Africa a struggle is going on for the soul of the African. Who is going to win ?

How far can and do mere protests go ? Can the Church and the African people gain anything by mere protests ? Has the Church no alternative programme of meeting the situation ? If it will now be impossible for the Church to reach the African masses through mission schools directly, can we not evolve new techniques to meet this new situation ? What is God saying to us in this new situation ? I deeply believe God has something to say to the Church in the handling of this new situation. Our basic task should be to come together as a united Church with a mission in this sub-continent, and formulate plans and programmes of activity to meet this revolutionary change. The African people have every reason to thank God for the guidance, education, and influence they have received from the Church. Whatever the failures or successes of the Church in the past, its distinctive contribution is still urgently needed in the present situation. The Church must not feel frustrated in its sense of mission. We should not be accused, as a Church in this land, of being too slow to adapt ourselves to this change. The Church is still an instrument in God's hand. It may be it is a blessing in disguise that we are confronted with these new forces which are threatening to make our control and influence less effective.

Have we, as a Church, not perhaps stumbled and fallen because we have given only lip-service to Christ's prayer : " That they may be one ? " By all I have said in this paper, I do not imply or admit that the Church has failed to meet the challenge of the South Africa of today. What I have been trying to say is that the Church has often been too slow to adapt itself and its methods to radically new times. As a Church, we live in a new country. The impact of Western civilization here is practically a matter of a few centuries. The different racial groups had to find their feet first, before they could address themselves fully to problems of a higher nature—spiritual problems. But I do sincerely believe that it is time we settled down as a Church to focus our attention on first things. Growth of our population is outstripping our Christian expansion.

The most powerful influences of change affecting our multi-racial community lie to a very large extent in influences beyond the control and influence of the Church. The presentation of the Gospel, the evangelization of the unchristian South African must not be prejudiced by the concept of race. We must mobilize our resources. We must re-orientate our policies, co-ordinate our decisions in all matters of common concern. We must be flexible in relating our policies to the changing conditions affecting those who are entrusted to us to be brought into the fold of the Church. In this present situation, I sincerely believe that there are opportunities for the Church. I am sure there will be new receptivity among those who feel that they are like a ship without a compass. We can assure the older Churches that, in the ministry and leadership of the younger Churches, we have persons with a deep personal commitment to Christ and His Church, persons who have the capacity to share the riches of Christ effectively with those with whom they serve in the Church.

In opening my remarks, I stated that the Church in South Africa had a unique opportunity to point the way to the rest of the world, in tackling problems of a multi-racial community. The world is watching the struggle of our multi-racial nation. The greater Church in the world is praying that the Church in South Africa will live up to its obligations. Will God use His Church in this land as an instrument of His peace ? Will it bring love where there is hatred, will it bring harmony where there is discord ? There is so much error, misunderstanding, and doubt. Is it not our essential task to transform life in this country to a life of hope, faith and light ? It is true there are all these signs of lack of love between our different sections. But we still believe it is the Church alone which can bring about conditions where those who feel they are misunderstood can be assured they are understood, and those who feel they have lost their confidence in the power of the Church shall be comforted.

IziBongo Zabancinane, by L. T. Manyase. (Lovedale Press).

This is a collection of fifty poems intended for school use. The author writes on a variety of subjects in a refreshing manner, and he has taken care to limit himself to topics that are familiar to African children. Another commendable point is that he has tried to count his syllables so that there may be some measure of uniformity in his stanzas. This is a welcome development especially in poems meant for recitation by little children. The publishers have also done good work by turning out the book in fairly large print so as to make it more suitable for young readers. I recommend the book to all teachers as a valuable addition to Xhosa verse literature.

J.J.R.J.

Sursum Corda

Thou art the man.

2 Samuel xii. 7.

IT is told of Napoleon that he had something amounting to a genius for fooling himself. Faced with disaster he used to count up regiments that did not exist even on paper. When his staff remonstrated and pointed to the sheer folly of such a habit he would turn round sharply and exclaim, "Would you rob me of my peace of mind?"

King David of Israel, another man of might, was guilty of something similar. He tried to shut up his religion and his conduct into two separate, watertight compartments and foolishly thought he could retain his peace of mind. In a moment of weakness he sent Uriah the Hittite to his death in battle in order to possess his wife. You would think that the man who composed the 23rd Psalm, which, curiously enough, we sing at weddings and funerals, should have known better. But he rationalised the whole thing away, excusing himself by saying, "I am a King with certain privileges denied the ordinary run of mortals. Uriah is a mere Hittite, a base and inferior fellow, and his wife is not in love with him, in fact, I am paying her a great compliment."

David, King as he was, did not get away with it. The prophet of God with consummate skill painted for him a vivid parable of a sordid trick played on an innocent man, whereupon David was moved to holy indignation. Nathan looked him straight in the eye and said, "Thou art the man. You may have succeeded in fooling others and yourself but there is one person that you cannot fool—God."

We are all past masters of shutting up our ideals and our conduct in sealed, separate compartments and of trying to evade personal responsibility for our mistakes and our sorry failures. In politics no party will ever confess to muddle or mismanagement. It is always the rival party which ruins the country and is responsible for its supposed decline. What a pleasing shock we would get if some day a leading politician were to stand up and confess, "I have made a ghastly mess of things. I have misunderstood the trends of the times. I have wrongly diagnosed the maladies of my age. I have been proffering the worst possible panaceas. Let me depart that a better and wiser man may take my place."

In Fitzroy Maclean's book, *Eastern Approaches*, there is a tragi-comic scene of a peoples' court in Moscow; comic in the sense that the trumped-up charges were so absurd and impossible—smashing a few million eggs, mixing up powdered glass with butter, throwing sand into locomotive engines; tragic, because those standing in the dock were already doomed. What happened obviously was that doctrinaire planning had failed to produce the goods—

the engines, the eggs, and the butter, and suitable scapegoats had to be found to fool the people.

But this slick solution of life's vexing problems and this attempt to fool others and ourselves are not just confined to ancient Semitic kings or modern Communists. Here we are all involved. We are not guilty of murderous tragedies like that of Uriah or the liquidation of innocent men to cover up our own mistakes, but we are guilty of morally "passing the buck" and of ascribing the world's miseries to other people's sins. At this point we all stand under judgment. I will confine what I have to say to two classes of people common to our society.

(1) The class of people who call themselves *believers*. They may be regular church-goers, unfailing in their attendance, Spartan in their spiritual discipline, willing to give a fair proportion of their money to the works of charity and the church at home and abroad. But often these good people, though admirably sincere and staunch, are lamentably limited in their vision. Every novel experiment, every new approach, every courageous effort to break new ground and reach the unchurched masses meets either with their suspicion or their strong disapproval. The great Alexander Whyte of Free St. George's, Edinburgh, would never stoop to such strange and questionable strategies. He just preached the old, simple Gospel. The Church was thronged, the people were pleased, and everything in the garden was lovely. A minister of the Church of Scotland some time ago confessed that his congregation had not even begun to embrace Christianity.

Religion to such people is a matter of tradition or aesthetic enjoyment or a purely private concern. They draw a sharp line of demarcation between the sacred and the secular and confine Christ to the pigeonhole of a narrow personal experience. Politics, economics, education, the crucial concerns of modern society lie beyond the orbit of their gospel. They would be shocked to discover that that was precisely the mentality Hitler tried to hammer into the Germans, and Stalin into the Russians: "You can wallow in a private, personal religion to your heart's content and we have no objection, but once you begin to apply it to the big problems of society we'll clamp down on you and shut you up in prison." Niemoeller passionately believed in personal religion, as every Christian does, but he saw that any genuine religion has social implications which cannot be ignored and so when he raised his voice in Germany he was suppressed and silenced.

Those of us who bury religion in the tomb of the past, who smother it under the suffocating weight of the *status quo*, who make it a matter of private aesthetic enjoyment

are guilty of divorcing the faith of Christ from life and allowing the richest provinces of human experience to fall into enemy hands. We are too blind to see that if the claims of Christ are true anywhere, they must be true everywhere. Such Christians are partly responsible for the chaos and confusion of our world and they cannot evade the Divine finger pointing at them, or the Divine Voice thundering, "Thou art the Man."

There is another kind of Christian who, though he thinks the gospel of materialism is bleak and blank and indescribably stupid, yet sits very loosely to the Christian church. He is the type of man who sits eating his late Sunday morning breakfast or lolls comfortably in a chair reading his Sunday morning paper and listens to the wireless service. He persuades himself he is taking part in a corporate act of worship and is doing his bit for Christianity. There are millions of such armchair Christians in Britain who turn round to you blandly and say, "We never go to church. There is no need. We hear excellent sermons on the wireless." True. But the religion that crucified Christ on Calvary was meant to be something more demanding than listening passively to Sunday morning services on the radio. Such Christians are, on the whole, very nice people whose religion is really a cult of decency which is charming over a cup of afternoon tea or during one of the parson's innocuous calls, but tragic as a bulwark against the savage forces that are tearing our world apart to-day. They are in a very real sense responsible for the marching militant Godlessness of our times. If you happen to be listening to me and your conscience begins to murmur, that is God speaking to you and saying, "Thou art the Man."

(2) There is the class of people who call themselves unbelievers. Among them are out-and-out materialists who truculently tell us prayer is auto-suggestion, religion a prejudice of the middle classes, a chloroform mask into which the weak stick their faces to hide from themselves the real truth about life. To them matter is basic, the Christian church a vast structure of organised superstition which should be either completely ignored or kindly disposed of. Like Voltaire's contemporaries they would echo the old refrain, "Get rid of organised religion and Utopia is just around the corner." Well, the Nazis did just that and the result was the liquidation of four million Jews and a war from whose after-effects we are still suffering. Materialism as a gospel may sound attractive, but it has no respect for human personality. In subscribing to it a man is in a sense responsible for the mass murder of innocent people and is adding to the sum total of misery that darkens the earth. "Thou art the Man."

(3) More subtle and more dangerous are the sceptics who impress us by the integrity of their characters. They go to no church, subscribe to no creed, believe in no God,

yet they are brave, generous, truthful and astonishingly attractive. How often have you heard the refrain, "I know so-and-so who does not believe in God and yet is the most decent of men." Let us give them full credit for their qualities. Indeed we cannot help being challenged and humbled by some of them, but there is one gaping chink in their armour, the lack of a positive faith and the consequent inability to pass on to their children any coherent philosophy of life which they will so desperately need in the stormy world of to-morrow. They may be admirable but they lack what men of faith have always possessed—an over-plus of moral energy which they can pass on to others.

In a powerful French novel called *Le Morte*, we are introduced to the house of a sceptic called Bernard and his deeply spiritual wife, Aliette. She takes ill and calls in a brilliant doctor called Vallehaut, also a sceptic. He brings with him as a nurse his niece, Sabine. Then the tragic thing happens. Sabine falls in love with Bernard and murders Aliette by mixing with her medicine a deadly poison. The doctor is perplexed by the unexpected death of his patient. At night, unable to sleep, he stealthily descends the stairway and creeps into the living-room. The moonlight is streaming through the window. He stands before a medicine cabinet in the wall, opens the door and looks within. Sure enough on the shelf where the poisons are kept there is an empty space. Under his breath he says, "Aconite, the poison that scarcely leaves a trace." Just at that moment he hears a step in the corridor and he moves back into the shadows. There is a rustle of silk. Sabine enters, carrying a little bottle in her hand. Swiftly the doctor seizes her by the arm. "Defend yourself," he cries. "That was a terrible premeditated crime. Defend yourself. You count on my weakness, but horrible as the duty is I will hand you over to justice." She looked at him scornfully, her face white in the moonlight, and said, "Don't be in such a hurry. I will tell the jury that I am your apt pupil." "Are you mad?" he asked, "my pupil! You know that I have always lived a noble life."

"You surprise me, uncle," she replied coldly, "you talk about nobility and justice and honour, but you are the man who robbed me of a faith that would enable me to believe in these ideals. You have taught me that there is no home in the universe for right or wrong. You are my teacher. You are my instructor, and I shall tell that to the jury."

Am I talking to someone to-day, proud of his clever scepticism, proud that in spite of it he is able to live a decent and a noble life. May I be allowed to put one searching question? Have you an over-plus of moral energy which you can pass on not only to your children but also to people like Sabine in the novel who have known the fierce assault of temptation and who are clamouring for

some power to deliver them? If by your smooth and slick scepticism you are undermining the ideals of your generation and are causing your brethren to stumble and fall, you are guilty of an enormous crime. The voice of God singles you out and says—"Thou art the Man."

But remember mercy not judgment is the last word. David who was crushed by the memory of his sin was the same man who prayed, "Have mercy upon me, O God, Create in me a clean heart and renew a right spirit within me. Restore unto me the joy of thy salvation." The

God whom Christ revealed is not a sentimental Santa Claus. He is a God who pricks the bubble of our complacency, shatters our good opinion of ourselves, stabs awake our slumbering conscience, and cries to us in the midst of our sins, "THOU ART THE MAN." He is also the God who pities us even as a father pitith his children and restores us to newness of life by the strength and power of his love.

MURDO EWEN MACDONALD.

South African Missionary Institutions

ST. MATTHEW'S MISSION, KEISKAMA HOEK

(*In 1953 theological and missionary students of four communions, and of Afrikaans, German and English-speaking traditions, in the Department of Divinity of Rhodes University, Grahamstown, prepared a series of essays on "Some South African Missionary Institutions." It was our privilege to receive a copy of the essays, and it is our purpose to print some of them in our columns. We acknowledge the permission given to us by Prof. N. H. G. Robinson, who has succeeded Prof. Horton Davies, under whom the essays were prepared. Editor, "South African Outlook."*)

LIKE so many other great South African institutions, St. Matthew's College has been built around certain personalities. It owes its existence to the vision of Bishop John Armstrong but its Chief corner-stone is the Rev. Charles Taberer, who gave fifty years of his life to this educational centre, which to-day stands as his living memorial.

In August, 1941, a fire broke out and destroyed most of the historical records of St. Matthew's. The remaining records are scanty and it seems that much of the earlier history of the mission must be regarded as irretrievably lost. Few references are found in books, and most of the information has been gleaned from annual reports. It will be best therefore to survey the history of this mission by looking at some of its leading lights and then to glance at its present-day work.

Bishop Armstrong (1853-1856). John Armstrong, the first bishop of the diocese of Grahamstown, came to South Africa with the desire to do something for the "Kafirs" and he was, under God, most successful.

During December, 1854, he made the first tour of his diocese and here is how he records his first visit to Keiskama Hoek :

"I had been especially anxious to visit the 'Hoek,' because I understood that there were some Fingoies in the neighbourhood who were within range of no existing mission. On reaching a picturesque spot, we sent off

a Kafir for the chief, who was attending his mealies. When he arrived, I proposed through an interpreter, to form a mission among his people. His counsellors seemed voluble in their advice. Altogether, it was a new scene to me, and I could not but feel, as we all stood together, Christian and heathen, how many souls might be here-after acted upon through this one day's meeting. When I explained my object, and described, first the religious teaching which we desired to give, and then the aid we desired to render them in the tillage of land, the chief gladly caught at the latter part of the offer; and of course I felt that as 'by all means we ought to gain some,' we might well be thankful if any interest we took in their temporal welfare were the means of inspiring that confidence which might afterwards incline them the more to listen to the Very Word of Life. When it was fully agreed between us that a mission should be formed"

Sir George Grey, in September, 1856, gave 693 acres of land to Bishop Armstrong for the mission station which was taking shape under the "part-time" labours of the military chaplain, the Rev. George Dacre. It was then agreed that the land "should be set apart for the maintenance of an industrial school or schools for pupils of all races, to be established in South Africa, and to be under the management and superintendence of the Lord Bishop of Grahamstown." In 1854 the Governor had shown his interest by giving £4000, towards the cost of mission buildings.

Bishop Armstrong persuaded the Church of England to undertake extensive mission plans, and by the end of 1855 he had been successful in founding four mission stations : St. Luke's, St. Matthew's, St. John's, St. Mark's. The small seed he had sown flourished and on the 26th March, 1856, he wrote to Mr. Mullins, Secretary of the Society for the Propagation of the Gospel, as follows :

" we bent our steps to the Fingo station at Keiskama Hoek. Here we found a range of most

excellent mission-buildings finished, in a lovely situation, a considerable watercourse cut, many acres of land under cultivation, thanks to the zeal and ability of the military chaplain, the Rev. G. Dacre, who resides at the adjoining fort, and thus Christianly spent his leisure hours. We found the Rev. H. B. Smith residing at the station : Mr. Gray also was living there as agriculturalist and there was a native schoolmaster and interpreter. No less than ninety-one scholars were on the books of the school, and the average attendance was thirty-eight ; while some of the parents have expressed a desire to have their children entirely given up to the missionary, and received as boarders."

Soon after this visit Bishop Armstrong had completed his work and passed on to his reward on the 16th May, 1856.

Bishop Cotterill (1856-1871). Soon after the cattle killing episode of February, 1857, Bishop Cotterill made a tour of the missions and he seems to have been disappointed with St. Matthew's where, he said, " Little was being done except in the school of about sixty children, under a native." His term of office seems important in that a systematic ordering of mission work was adopted and included such rules as : 1. That they should remember that their work was among natives, and that their first duty must be to learn their language. 2. The first teaching must be the truths of the Gospel of Christ, the great facts of his Life and Death and Resurrection, and the way of salvation through Him. 3. As to details of public services, until a conference could be arranged, each missionary might decide on these for himself, after consulting with the bishop, provided that he took the Liturgy of the Church as his basis. 4. But of the greatest importance were the private prayers of the missionary.

Bishop Merriman (1871-1882). A dispute between Bishop Merriman and the Dean of Grahamstown resulted in the Bishop taking a great interest in the Bantu Mission. St. Matthew's though still small, was growing and it appears that by 1876 out of 15,000 natives in that district, the Mission recorded 700 as Christians and 240 as Communicants. As yet, there was only one native deacon to cater for the needs of the ten outstations. At St. Matthew's a boarding school had been opened and had admitted thirty girls. About this time Archdeacon Kitton, looking back, wrote :

" Nineteen years ago I came in a wagon with the bishop. There was one little brick building in which we had service. The Bishop preached at Tantalla's. There was not a single Christian on the Mission. The four natives first ordained in the diocese were all from St. Matthew's."

In 1878 Bishop Merriman made his first episcopal visit and had 105 candidates presented to him for confirmation.

Since its inception the main emphasis of St. Matthew's was evangelisation, but with the appointment of the Rev. Charles Taberer as Missioner the emphasis changed.

Charles Taberer (1862-1914). Taberer arrived in South Africa in 1862 to work at St. Matthew's, but for a period of five years he was stationed elsewhere. In 1870 he returned to St. Matthews to engage in his life's work. His policy was that educational and industrial training were invaluable aids to the growth of spiritual life. By 1895 St. Matthew's had shown great development as can be seen from the following summary. (a) *Church Work.* There were two ordained clergy and fourteen Catechists responsible for the fourteen outstations. A new Church had been completed in 1887 and natives had helped in money and labour. (b) *School Work.* There were ten mission schools with 756 pupils who paid for their tuition. The Mission Circulating Library had 600 books in 1887, and a debating society and a cricket club had been established. The headmaster of the Boy's school was a native Mr. J. W. Gawler.

With new government regulations in 1895, there was greater efficiency, but there was a struggle to retain the Church character of the mission. The Institution now became a Normal Training School for teachers, and in December, 1895, twenty students wrote their first Teacher's Examinations. (c) *Industrial Work.* This was started in 1875 and in 1888 had 217 students. (d) *General.* In 1870 the total yearly expenditure was about £250 but in 1888 it had risen to £4,013. The value of the buildings was estimated at £8,036. In 1887 a small printing press was put into use. The mission, had, in 1884, thirty-five members of staff. Between 1896 and 1903 the Sisters of the Community of the Resurrection of our Lord were in charge of both the training and the elementary schools, and, until 1913, they were in charge of the girls' hostel.

F. D. Binyon (1903-1923). There is little information regarding this period. In 1907 the Bishop consecrated the new Church. In 1914 the charge of the mission was added to that of the college and with the training of candidates for Holy Orders, and hospital work, the usefulness of the Institution increased. In 1903 the Training School had fifty-six students, the Elementary school had 240 members, and the Industrial school thirteen apprentices. By 1911 a Theological Training School had become into being but it was not a success and eventually disappeared.

A. C. Grant (1923-1934). St. Matthew's benefited greatly through the vision and hard work of this man. (a) *Church Work.* There is little mention of details, but in 1927 it was reported with regret, that the mission and the college no longer worshipped together. (b) *Industrial and Training School.* There had been 103 apprentices between 1903 and 1931, and between 1900 and 1932 686

persons had been fully trained as teachers. (c) *Hospital*. In 1923 the Hospital of the Divine Compassion was founded as a memorial to Charles Taberer. It contained ten beds and two cots. In 1930 a dispensary and an Operating Theatre were added. In 1931 two new wards were built. The work of the Hospital progressed quickly. (d) *General*. In 1927 a School Shop was opened, and in 1929 the farm of 500 acres was cultivated and a herd of milk cows purchased. In 1934 the total expenditure was £12,428 and the buildings were valued at £34,665. In 1931 a Training Corps for Leaders in the Wayfarer and Pathfinder Movements was begun.

E. H. Roseveare (1934-c. 1946). In 1933, the Native Primary Higher Course had begun. In 1936 an electric light plant was installed at St. Matthew's, and a new hospital ward was built in memory of Canon Binyon, and the Shop made its first profit.

H. C. N. Williams (c. 1946-c. 1950). On the 5th April, 1946, the Council of St. Matthew's College was established to facilitate management. In 1949 we find the following report of the College. (a) *Administration*. Each department of the school has its own staff Committee, and the Head of the Department is a member of the Senate. The staff Committee and the Council Executive Committee meet monthly while the full Council meets twice a year. There were seven houses with 160 boys and 237 girls. (b) *Church*. The whole college meets for corpo-

rate worship on Sundays. The majority of boarders are members of the Church of the Province of South Africa. The Students Christian Association branch is very active. (c) *Leisure*. The organised sport is compulsory and includes rugby, soccer, tennis, cricket, netball, and athletics. Cinema shows are held fortnightly, and regular concerts and debates are held. (d) *Statistics*. The number of scholars and students was 964 and the staff totalled 63. The Hospital continues its work and is recognised as a class eleven training centre for nurses. The Farm supplies the College with much of its requirements and is responsible for all renovations, maintenance of the sports fields, all running repairs, buildings etc.

General. Students in the Training College are able to do practical work by teaching in the Elementary Schools and this helps to increase the usefulness of the college without increasing the financial obligations. St. Matthew's has placed an emphasis on the teaching of girls, but it seems unfortunate that all attempts to undertake a Theological Training College have failed so far. The small seed sown by Bishop Armstrong in 1854 has not only fallen in good soil but has become a mighty tree. Throughout its long existence St. Matthew's had been on the frontier of Bantu Education. They celebrate the centenary in 1955.

New Books

Science and the Human Intelligence, —Aspects of the history and logic of Physical Science, by Mary B. Hesse. (S.C.M. Press, Ltd. 12/6. pp. 164.)

This book attempts to bridge the gulf between science and religion. It aims at revealing science for what it is, stripped of the extravagant claims that are often made in its name, and always dependent on the cultural and religious environment of the time.

In the first chapters, which deal with the history of science from medieval times till today, emphasis is laid on the analogies which are used to describe theories and discoveries, and which must be closely related to familiar experience.

The second half of the book is philosophical—an assessment of the logical status of scientific theories. Much of the discussion arises from the breakdown of Newtonian mechanics and the purely mechanical ideas of the universe. The tendency, both in science and philosophy, has been for relativity to replace absolutes. The principle of uncertainty reveals the limitation of human knowledge, and has led to an attitude of greater humility; but the writer maintains that it has also something to do with the weakening of faith. "Rationalism is not the chief enemy of

belief in the 20th. century but relativism,—the absence of firm ground of belief in any of the intellectual systems," she states.

In spite of the somewhat chaotic state of metaphysics today, the writer still believes that the languages of science and the humanities are mutually translatable and helpful. If the claims of science can really be understood many of the inhibitions which hinder full religious expression will disappear. On the other side the quality of life of the Christian community will always be the answer to the scientific sceptic.

The author is a lecturer in Mathematics at Leeds University, and the idea of this book arose from discussions in the Student Christian Movement. The substance of the historical chapters was delivered as a course of University extension lectures, and the second part is based on a thesis for the degree of M.Sc. A great deal of reading and careful study has been skilfully condensed into this small volume. The reader must be prepared for considerable mental effort: for example, in one chapter of 20 pages, he has to follow the principles of the electro-magnetic theory of light, the theory of relativity, the quantum theory, the uncertainty principle, Euclidian and Riemannian geom-

try, non-commutative algebra and symbolic logic. Again some of the paragraphs may have to be re-read several times, if the philosophical teachings of Eddington, Whitehead, Russell, Kant, Dingle, Descartes, Locke, Hume, and others are to be grasped. The fact that the reader is able to follow the purpose of each chapter with increasing interest and pleasure is proof of the success of the work. It is a book which will be both helpful and entertaining to teachers and students of theology, science, philosophy, or history.

J.T.D.

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Blood Brother of the Swazis, by George Frame, (Beacon Hill Press, 121 pp.).

This is a picturesque account of the work of Dr. David Hynd, C.B.E. the well-known doctor-evangelist of the Church of the Nazarene in Swaziland. The development of the splendid Fitkin Memorial Hospital and all the work of healing and evangelism of which it is the centre, constitute a most impressive piece of contemporary evidence of the power of God at work in the midst of dark African heathenism through devoted and prayerful human service. It is as recently as 1925 that it all began, above the little town of Bremersdorp in central Swaziland, on "a bare hilltop covered with long grass, and, standing on it, a small house which in the fading light looked like the skeleton of a building." (It was actually little more, for it was merely four walls with no roof.) Since then wonders have been done "in the Name" and this book tells about them. It will perhaps be felt that it is marked by more enthusiasm than method, and that it hardly seems to measure up to the work it describes. A plainer, less varnished tale, which allowed a remarkable achievement to speak for itself, would have been more engaging. One is tempted to feel that its fulsomeness may be not the least of the hardship which Dr. Hynd has had to endure in the course of his thirty years of medical apostleship among the Swazis.

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Interpreting Paul's Gospel : A. M. Hunter. S.C.M. Press. 10/6.

Any book on the New Testament by Professor A. M. Hunter of King's College, Aberdeen University, is sure of a warm welcome, for he is able to combine in an eminent degree up-to-date scholarship with a fresh lucidity of exposition and a generosity of illustrative quotation that makes a strong appeal to the lay Christian as well as to the busy minister. The present volume is, in the main, a reprint of lectures delivered last year in Union Theological Seminary, Richmond, Virginia. It is in two parts, the first of which the author calls a "sketch" of St. Paul's Gospel, and the second is a discussion of the relevance of that Gospel to present-day modes of thought. The fact

that the substance of this volume was originally delivered by the living voice will assure prospective readers that there is nothing of the dry-as-dust commentary about it. It is indeed an illuminated guide to the main doctrines and precepts of St. Paul for the young reader, who may grasp well enough those precepts, especially if he meets them as expressed in a modern version, but easily finds himself sadly at sea in attempting to understand the complexities of the theological argument which forms the foundation of them. But the study of this exposition might well be a stimulating experience for the older reader accustomed to the traditional vocabulary of a past generation, when he discovers how apposite to our present-day existence the thought of St. Paul is, when handled courageously but reverently by a master. In spite of the most faithful presentation of the teaching of the apostle from the pulpit, it is asking too much even of the average intelligent Christian to understand the relevance of the epistles to the modern situation, i.e. their timelessness, without adequate guidance, and this is precisely the merit of this volume. Especially do we commend it not only to all African and other non-European ministers but also to all students, both black and white in our Universities, who usually study comprehensively all the ideologies except that on which our modern civilization is based.

A.K.

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Evanston Speaks : Reports from the Second Assembly of the World Council of Churches, August 15-31, 1954. (S.C.M. Press, London : 2/6).

The recent Assembly of the World Council of Churches was the most widely representative church gathering ever held. It came nearer to being a cross section of worldwide Christianity (except for the Church of Rome) than any previous meeting of this kind.

The World Council is made up of 163 different churches in forty-eight countries. They represent all major branches of the Reformation, the Old Catholics, the Eastern Orthodox and other ancient Churches of the East.

This book gives us the conclusions of that great Assembly. It divided into six sections : Faith and Order ; Evangelism; Social Questions ; International Affairs ; Inter-Group Relations ; and The Laity. From 115 pages, at a cost of half a-crown, we may learn the Assembly's Message and its Resolutions. A timely, useful volume.

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The African Teacher's Guide to Correspondence, by H. Jowitt, (Afrikaans Pers Booksellers, 138 pp 10/6 post free).

Dr. Jowitt is well known among African teachers for his valuable books on the principles and methods of teaching in African schools. In this latest book he deals with Letter-writing. In the first part, which occupies less than

a quarter of the book, we have much excellent advice well set out. The rest of the book consists of no fewer than a hundred specimen letters for all sorts of occasions, together with twenty-five telegrams. They are excellent models, but there are too many of them. They make the book expensive and one gets lost in the variety of subjects. An index might help, but would add still further to the price. A dozen or two good specimens would have been enough to exemplify the advice given.

The Late Rev. R. L. Kilgour, M.A.

WE regret to record the death of the Rev. R. L. Kilgour, M.A., General Secretary of the Bantu Presbyterian Church, which took place in Umtata on the 27th January, 1955.

Robert Lawrie Kilgour was the son of Scottish Missionaries in India and was born in the Church of Scotland Mission House in Darjeeling on the 4th October 1893. In addition to his missionary work his father was Chaplain to the troops at this station, and to the workers in the Tea Gardens amongst the hills, and thus one can detect the beginnings of a triple strand in his career, dating from his earliest recollections—love of the high hills, the attraction of military service, and the call to the Mission Field. His earliest schooling he received from a governess, but when he reached school age he was sent to Morrison's Academy, Crieff, and thence, his father having been meantime appointed Editorial Superintendent of the British and Foreign Bible Society, with headquarters in London, to St. Paul's School there.

He matriculated at Glasgow University where he joined the O.T.C. having already been a cadet at St. Paul's, but, like many another lad, his course was rudely interrupted on the outbreak of war in 1914. He immediately volunteered for service, obtained his commission and in October was gazetted to the 4th Battalion, Argyll and Sutherland Highlanders. Early in 1915 he was in France but later he was attached to the 1st Seaforths and with them was dispatched to Mesopotamia where he arrived on the 1st January 1916. In April of that year he was wounded and sent to Hospital in Bombay, and thence to Britain. When sufficiently recovered he was attached to a Cadet Training Battalion and afterwards to the 5th Black Watch with which he went to France and was there until the Armistice, being mentioned in Dispatches.

On demobilization in July 1919 he returned to Glasgow University to complete his Arts Course and begin his

Divinity Course. On being licensed he was appointed assistant minister in Dunblane Cathedral. While there the desire to follow in his father's footsteps in the Mission Field asserted itself and he was accepted for Kenya, but the medical report was unsatisfactory and he was advised to accept a call to a country parish instead.

In 1931 he was called to Elie Old Parish in Fifeshire but in 1937 an opportunity of serving as Chaplain to Lovedale Institution for six months arose, and this he gladly accepted. The experience thus gained stimulated his desire to return to Africa and in 1943, accompanied by his wife, he returned to Lovedale as Chaplain. His duties there included, besides the supervision of the congregation and the preparation of students for confirmation, the teaching of scripture in the Normal and High Schools.

In 1948 the Foreign Mission Committee of the Church of Scotland wishing to aid the Bantu Presbyterian Church offered to it the services of Mr. Kilgour as General Secretary and Treasurer and this offer was gratefully accepted. This carried with it the appointment as one of the Clerks of Assembly and his office was established in Umtata, the Capital of the Transkeian Territories Native Reserve, where he arrived in February 1949. From then until his death he gave himself whole-heartedly and devotedly to furthering the better organization of the Church, establishing a central office, regulating the finances, and, as time allowed, visiting the various presbyteries from the Ciskei to the Northern Transvaal, endeavouring to smooth out difficulties, to stimulate evangelization, and to encourage the African pastors and missionaries. He also had his share in the general direction of the Church of Scotland Mission through his membership of the Mission Council.

In all his charges and offices Mr. Kilgour maintained his keen interest in the Forces of the Crown, in the Boy Scout Movement and in the Masons, but undoubtedly he considered his service for Africans the paramount interest of his career and his work for them the greatest privilege of his life. In spite of the fact that since the first world war he can rarely have enjoyed robust health and in the last few years had to undergo several serious operations, he maintained a cheerful and resolute bearing before the world, insisted on remaining at his post until the last, and in face of the knowledge of imminent death, so bore himself as a Christian and a soldier as to be an inspiration to those of his colleagues, African and European alike, who were privileged to share his confidence. In the annals of the Bantu Presbyterian Church he will be remembered for his courage, friendly disposition and kindly helpfulness, and as a pathfinder who was privileged to open a new way.

To Mrs. Kilgour and her mother, Mrs. Christian, since rest sympathy is extended.